



TO THE RIGHT

WORSHIPFULL, SYR

James Altome Knight, one of the

Barons of the Exchequer, and sir

Edward Phillips Knight, his Ma-

iesties Sergiant at Lawe, Iudges

for the Northeren Circuit.

Grace be multiplied in this

life, and happines in

the world to

come.



Hough the Vo-
lume be little,
and the leaues
but fewe, I here
offer, either to expresse the

A 3

dutie

THE EPISTLE

dutie I owe, or to vnfolde a-
nie project worthy your iu-
dicious eye and censure : yet
for that the subiect in some
sort is sutable to your place,
and calling, Pardon me in
your patience, if I craue pa-
tronage. The booke *Iohn*
took from the Angels hand,
was but a little one, yet was
it passionate in the eating,
sweet in the mouth, and bit-
ter in the Bellie ; voyces, roa-
rings, & thunderings went
with it, and a powerfull
speech bound with a sacred
oath, that *Time* should be
no more ; The vision was
for

DEDICATORIE.

for an appointed time, and
now is the time. For iudgement
is at our doores, and
that which deuoureth all,
with mortalitie, is euē now
ready to be swallowed vp it
self with Æternitie, for time
shall bee no more : *Est dies,*
& Deus ultionis; There is a
day, and a God of reuenge.
A day of doome, and a God
of Iudgement; A day of
death, and a day of deliue-
rance from death & doome.
Inde venturus, shall ende all
time in this world, and be-
ginne Eternitie in a better;
when all iudgement shalbe

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deuolued into the hands of
Christ, whose fanne is in his
handes, now readie to win-
nowe the Chaffe from the
Wheate, with an eternall
doome of Life for the one,
and of Death for the other.
Spare mee to speake of that
great Day, and when I haue
done, pardon my boldnesse,
if I presse it as a president
for Iudges of the Earth to
iudge, and to be iudged by:
next vnder God & the King,
you doe worthilie possesse
one of the greatest Circuits
of Iustice within the King-
dome; & with what feare
of

DEDICATORIE.

of God , loyaltie to your
Prince, loue of the subiect,
and integritie towards all,
I appeale to the conscience
of those Countries, where it
is both dulia scene, and tru-
lie felte ; I say felt , in the
sweet temper of mercie and
iudgement , euer cancelling
the rigour of the Law, with
the mildnes of the Gospell,
and beating backe the swel-
lings of *Iordan*, that runneth
roughly, with the sweet rū-
ning waters of *Sylo*, that go-
eth softly by *Syon*: Til I leaue
to liue , I shall neuer forget
your religious care at *Lanca-*
ster,

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ster, ouer the dead, (I meane the poor condemned prisoners, then ready to die by the doome of *Iustice*) how they might be wrought willing to leaue this miserable *world*, and be prepared for a better.

And finding in your right iudgements, (being rightlie resolued) that it could neuer be but vpon the sight of their sinnes, and feeling of their Sauour; your holie resolution was, they should bee brought to publique praier, and Preaching, in the afternoone, the day before their *executio*, wher honored with
your

DEDICATORIE.

your presence, & sanctified
with your Prayers, wth much
sweet Baulme of that great
congregation, powred vpon
their heades, to burie them
withall: It was strange to
see, how *Dauids* harp abated
Saules rage: I meane how
that heauēly harmony quie-
ted the desperate, confessing
their sinnes, and longing for
the houre of their dissoluti-
on, with desire to be loosed,
and to be with *Christ*, there
to walke, in the land of the
liuing. They mooued your
L: yet further, that this their
Faith might bee confirmed,
and

THE EPISTLE

and sealed vp, with the Sacrament of *Christ* his blessed death & passion, which being graunted by you, & celebrated by vs, a little before their going to Execution, I appeale to the Sheriffe of the Countrie, and at least to a thousand lookers on, how cheerfullie they died, seuen vpon the tree, and one at the stake: truly confessing their sinnes to God, in the sight of men and Angells, with an assured hope of pardon, in, and through the bloudshed of *Christ*, their alone sauiour, & redeemer; not doubting,
but

DEDICATORIE.

but vpon the dissolution, as their body must to the earth from whence they came, so their soules should immediately passe to God, that gaue them, there to be tyed, as in the bundle of the liuing.

It were to be wished, this memorable acte of yours, might be cōtinued & made exēplarie, to the rest of your Ranke, in their seuerall Circuits, you may take & leaue, as you see occasion ; Yet if you please, after iudgement whilst they yet liue, to lappe your dead in such Synden, it wil be honorable to you, as
it

THE EPISTLE

it was to *Ioseph of Arimathia*, and *Nicodemus* ; when they for the Head, & you for the members, are so charitablie deuoted: sith he that sanctifieth, & they that are sanctified, are both one.

It was vsuall with the *Ægyptians*, in their solēne feasts, to drinke the last draught in a dead mans skull: thereby, in the height of their solace, to put them in mind of their mortalitie: I haue said, *Ye are Gods*, that's your prayse : yet *must ye die like men*, that's your check. It will not be amisse therefore, as you slide from
your

DEDICATORIE.

your thrones of Honour, to
look vpon the dust of those
yee haue condemned, & to
tender the saluation of those
poore soules, whose bodyes
you haue redred vnto death,
not doubting *Quin patibulo
ad Polum patent jis aditus* : I
meane to all such as shall re-
deeme a bad life, with a pe-
nitent death : and say, in the
patience of their soules, bles-
sed is the tree whereon righ-
teousnes hangeth, wee are
iustly punished, & haue sin-
ned, but hee that saueth vs,
hath done nothing amisse.

To this G O D and Sau-
our,

THE EPISTLE

our, I leaue you both, with
all your religious endeuors,
preſſing your affections to-
wards mee, no further, but
as in dutie and true deuoti-
on, I ſhall merit the ſame.

*Your VVorſhips,
much bounden,*

W. Leigh.





THE DREAD- FULL DAY.

The first Sermon.

Hebrewes.9.verf.27.28.

27. *And as it is appointed vnto men
that they shall once die, and after
that commeth the iudgement.*
28. *So Christ was once offered to
take away the sinnes of manie,
and vnto them that looke for
him, shall he appeare the second
time, without sin vnto saluatiō.*



H I S Scripture
which I haue read
issuing from the ri-
uer of life, being
pure as gold, and
cleare as Christall, doth discover
B vnto

2 *The dreadfull day.*

vnto vs, a threefold day-dawning
out of the bright cloud of the
Lords decree and determined
counsell ouer all flesh.

1. *One is the daie of death in
these words. It is appointed vnto
all men that they shall once die.*

2 Another is, the daie of
doome, out of these words; *And
after that commeth iudgement.*

3 The third and last is, the day
of deliuerāce frō both by Christ,
out of these words; *So Christ was
once offered to take away the sinnes
of many, & vnto them that looke for
him, he shal appeare the second time,
without sinne vnto saluation?*

The day of death, it killeth all,
and bringeth to the graue.

The day of doome, it raiseth
all, and bringeth vnto iudgment.

The day of deliuerie, it sen-
deth all, and destinateth for euer,
the

The dreadfull day.

3

the good to the resurrection of
saluation, whither God bring
vs: And the euill to the resurrecti-
on of condemnation, from which
the Lord deliuer vs.

Or thus, death is the Empreſſe
of this world, it ſeazeth vpon all.

Iudgment hath the command
of another world; it ſommoneth
all: Chriſt hath the ſoueraignie
of both worlds, he ſentenceth all,
irreuoicable is his doome, and
there lies no appeale from it.

Pardō me my brethrē, if I ſpare
to ſpeake of death, hauing hereto-
fore ſpent my ſpirits & ſtrēgth on
that ſubiect, whē with the poore
Gadarens oftē I haunted the graues
of your dead in their ſeuerall Fu-
neralls, & wounded my ſelf with
the ſtones of their ſepulchers.

Two ſermons are publiſhed
to the world, I pray God they

B 2

may

may be profitable, it was the best perfume I had for the liuing, and finest Syndon, I could prouide for the dead.

So discharged of death as I haue said, heare me in your wonted patience, whilest I discover vnto you the day of doome, and that other of our deliuerance by Christ, I say deliuerance from darke *Egipt*, into bright *Gosau*: from great *Sodom*, into litle *Soar*: from the miserie of this life, to the mercie of a better: from death here, to life there: and as it is in my text, from sinne, to saluation, to all such as looke and long for Christ his second comming.

To the due consideration whereof, and the rather to stir vp your due deuotion, and like preparation both of lampe & light, against that great day, giue me
leauc

The dreadfull day. 3

leauē with milde *Moses*, to charge
all men, that their thoughts are
extrauagā, without sence or fee-
ling of that fearefull fire. O that
men were wise (saith he) then
would they vnderstand this, then *Dent. 32.*
would they consider their latter *29.*
end.

As, and if he should say, that
which another hath well said
from his spirit & passion: O that
men were wise, then would they
vnderstand things past, things
present, things to come: things
past with griefe, things present
with shame: things to come with
feare, things past as the euill we
haue committed: the good we
haue omitted, and the time we
haue lost, all past, and yet we
griue not.

Things present, as shortnes of
life, difficultie of saluation, & the

small number of the saued, all present, and yet we shame not.

Things to come, as death, the which theres nothing more miserable: Iudgement, then which theres nothing more terrible: & the paines of hell, then which there is nothing more intollerable, and all to come, and yet we feare not.

The reason of all this defection is rendred by *Moses* in the precedent 28. verse, we are a Nation (saith he) (we are a world say we voyd of counsell, neither is there any vnderstanding in vs, we feele no mercy, we feare no iudgmēt, he hath spent his plagues vpon vs, he hath shot his arrowes at vs, tipped with gall and sorrow, as famine, sword, and pestilence, & yet we are secure in our sinnes, we are frozen in our dregges, we
mele

The dreadfull day. 7

melt not, what would we haue God to do, shall he come in mercie still, & not in iudgment? shall he in his loue chearish vs? and not in his wrath rebuke vs? What will we haue God to doe?

The Gospell of our Christ hath run floudwise into the remotest parts of this world, and thousand of yeares haue enioyed our Christ with his solemne feasts, Sacraments and Sabboths, now if we sinne willingly after we haue receiued and acknowledged that truth, there remaines no more sacrifice for sinnes as the *Hebr. 10.* Apostle saith, but a dreadfull looking for of iudgement, and violent fire which shall deuour the aduersaries. Fire, I say fire, euen that fire wherewith *Moses* threatened the *Israel* of *Iuda*, and in them the *Israel* of all the world, for the

26.

Deuter.
32.22.

like contempt, fire is kindled in my wrath, and shall burne into the bottome of hell, & shall consume the earth, with her increase, and set on fire the foundations of the mountaines, *Et agenda dei iudicia in delinquentes*, as one saith; That there shall be a fire is much, that this fire shall be kindled is more, but that it shall be kindled in the wrath of God, is most of al: the flame whereof shall burne into the bottome of hell, consume the earth, and the foundations of the mountaines.

Now of this fearefull & finall fire must I speake if God will, and therefore flie out my voyce, and be strōg my spirit, to speake with passion what the iudgment shall be.

When Lord *Aeneas* should relate vnto *Dido*, Queene of *Carthage*,

The dreadfull day. 9

thage, the lamentable siege and
sacking of *Troy*, he began his
speech with this passion, *Infan-*
dum Regina iubes renouare dolorem,
troianas ut oves & lamentabile reg-
num, eruerint Danaï.

A dolefull worke me to renewe
ô queene thou doest constraîne,
to tell how Greeks the Trojan
wealth, and lamentable raigne,
did ouerthrowe.

A better spirit bids me speake
of the siege and sacking of this
world, whereof *Troy* was but a
drop to the great Ocean, and not
to be destroyed by the Grecian
Lords, but by the great God of
heauē: how can I the tell of that
without mourning? How can
you heare thereof, without
moane, being a worke of woe
and wonder, a worke of feare
and fire, so is the last iudgement.

Of

Of which iudgement, I pray you consider with me these two things out of my text.

1 First, that iudgement shall come, for so is it here said. *After death cometh iudgement.*

2 Secondly, for what cause this iudgment shall come, to wit, to cleare the godly, & condemne the wicked.

For so it is here said; *To thē that looke for him, he shall appeare the second time without sinne vnto saluation.* Implying thereby, that to such as looke not for him, he shall then come to their iust condemnation.

Now for the former, these questions may be moued.

1 Whether there shall be any iudgement?

2 Who shall be iudge?

3 By what proces, examination,
on,

on, and execution it shalbe effected?

4 What shalbe the precedent signes of such iudgement?

Of these in order as the time will permit, hoping you will heare with vnwearied diligence what the Lord will bring to passe in so great a wonder.

For that which is moued in the first place whether there shall be any iudgment or no, the question is necessarie, because the scripture hath foretold that there should come mockers in the last daies, which wil walke after their lusts, and say, *Where is the promises 2. Pcter. 3. of his comming? for since the fathers 3. died, all things continue alike from the beginning of the creation.* Trees growe, riuers flowe, sunne shineth, moone and starres send out their light as of old, seedtime and haruest,

That there shall be a Iudgment.

haruest fall out in their due seasons, and winter & summer faile vs not of their appointed times: men are mortall, & yet liue to beget sonnes, & daughters, for this immortall world, that neither wil die, nor yet decay: for if there be no new thing vnder the sun, why should we feare the ruine or fall of so faire a fabricke with the steddie earth, his center to beare vp all, and the cope of heauen a couer to shroud all? Come (say they) let vs lay our pleasures as on an heape, let vs lap our delights together, let vs solace our selues in the sweetnes of our sin, there is no feare of vengeance, there is no fire of violence.

Of such mockers the world is full, who being filled with diuers lusts, haue made a league with death, and a couenant with hell,
In

In putting farre off the euill day, *Rom. 2. 4.*
not knowing that the patience,
long suffering, and bountifulnes
of God, leadeth to repentance. 5.

But thou (ô mocker) after
thine hardnes, and heart that can-
not repent, heapest vnto thy selfe
wrath against the day of wrath,
and of the iust iudgment of God,
who will reward euery man ac-
cording to his works.

But leaue we thele fleshly Epi-
cures to the iudgement of that
great day, & come we to the pre-
sent matter in hand, and prooffe
that it shall be.

Enoch, the seuenth from *Adam*, *Iude. 14.*
prophecied of it, saying, Behold 15.
the Lord cometh with thou-
sands of his Saints to giue iudg-
ment against all men, and to re-
buke all the vngodly of all their
wicked deeds. Where first we see
how

how the babe was buried in it
birth : I meane the world was no
sooner made by God, and mard
by man, but euen in the begin-
ning there went from *Enoch* a
pregnant prophecie of it ending,
yea and before the first floud was
out, the last fire was in, to assure
the wicked of both worlds, that
their sinnes should neuer go vn-
punished. Againe, *Enochs* pro-
phecie, was of such certaintie, that
he prophecied it done, ere it was
begun: And in vew ere it was ful-
ly seene, and not by a probable
coniecture, but by a liuely and
true demonstration, thus, *Ecce:*
Behold the Lord cometh, &c. Last-
ly, as you may there see, he iud-
geth all persons without excep-
tion of any, all sinnes without
missing of one, sinnes of the
soule, sinnes of the body, sinnes
of

The dreadfull day. 15

of omission, sinnes of cōmission,
and all this in the assembly of all
his Saints, for his greater glorie,
their good, and for the wofull
confusion of the wicked.

Againe, *Daniel* saith; I beheld *Dan. 7. 9.*
till the thrones were set, and the *10.*
ferie streames issued out, till the
iudgment was prepared, and the
bookes were opened, with thou-
sand thousands ministring vnto
him, and ten thousand thousands
standing before him. Where I
pray you obserue with me what
Daniel sawe in vision by the
bancks of *Hulay*, many misteries
cōcerning the *Messias* & Sauour
of all the world, his great humi-
liation in his birth, death, and bu-
riall, with his exaltation to glorie
in his resurrection, ascention, me-
diation, second comming, and
finall iudgement.

Of

Of which iudgement, this Scripture was sufficient warning and warrantie to all the world, that the proces were out to sommon it, & that with expedition: for 1. the thrones were prepared to shew his readines 2. the anciēt of daies was set, to shew his resolution. 3. Garments white as snowe, to shew his integritie. 4. And eyes like flaming fire, to declare his seueritie: 5. wheeles burning, to tell vs he is a comming: 6. And streames of fire issuing, to teach vs, that he wil haue no stop. What should I say more? 7. Myriads of men and Angels attending, to declare his maiestie. 8. And with bookes opened, to make good his promises laid downe in his word, which word as the Apostle saith, shall iudge all in the last day.

Ioh. 12.

48.

treadings of all the godly keeping their pathes, hath so tract the way, and beaten the doctrine, as it were a death to our bodies, danger to our soules, nay damnation to both, either to put off the iudgment of that great day, or to make doubt thereof.

It scriptures cannot perswade you that there shall be a iudgment, the end of mans creation may : who vndoubtedly was created of God, to this end that he should be the Image, the euermlasting temple, where he would be worshipped, dwell, communicate himselfe, and would impart his blessings, now although the end for which man was created, (which is perfect blessednes) is hindered diuers waies : yet necessarily at some time it wil come, and God will obtaine it, for it is

not likely, or probable, that man was made for these mileries: but it is also certaine, that the most excellent of all creatures was ordained to a better end, and therefore must there needs be at length a change from toyle to rest, from miserie to mercie, and from this wretched life, to a better being.

In hope whereof, the Saints of God haue bene raised vp from time to time, in the daies of their affliction, they haue swallowed vp all difficulties, and vndergone all dangers, to attaine the end of their blessednes, whereunto they were ordained. So *Iob* did when he said, *I know that my redeemer liueth, and that I shall see him with these eyes.* So *Dauid* did, when he said, *I should verily haue fainted, but that I trust to see the goodnes of God in the last of the liuing.* So *Paul* did, when

when he said, I suppose that the afflictions of this life, are not worthy of the glorie that shall be revealed.

And by this argument of the Lords abiding in vs, and we in him, in a better life, is confirmed the happines of our bodies: as habitations for the Lord to dwell in, according to that. *Knowe yee not* 1. Cor. 6.
that your body is the temple of the ho- 19.
ly Ghost which is in you? &c. O happy Christians, if you knew your owne happines, either what you are, or what you haue, you are the temples of God: such you are, and ye haue the holy Ghost within you, so ye haue. Much adoe there is in this world, where the habitation of God is, where he dwelleth, and where he will be worshipped. One runneth to *Jerusalem*: another to *Samarita*: one

to *Rome*, and another to the holie *Sepulcher*: some to the shrine of this Saint, and some to that: as to the Ladie at *Loretta*, or to *Iames* at *Compostella*: some say hee is the God of the Mountaine, some of the *Valley*: some say hee is in the *Pax*, some in the *Oste*, some in the holy graine, & medal: but we say no, and for a check to all, that the habitation of God is with men, and that Christ doth dwell in our harts by faith; Open, ô open therefore, your euerlasting doores, that this King of glorie may come in.

Newe *Ierusalem* came downe from God out of heauen, prepared as a Bride, trimmed for her Husband, with twelue gates of pearles, and the streete of pure golde, yet I sawe no Temple, (saith *Iohn*) therein: to teach vs,
 that

that when fire hath fined vs, fitte for our G O D, wee shall dwell in him, and hee in vs. For as now (in the Kingdome of grace) hee that sanctifieth, and they that are sanctified, are both one: So then, in the Kingdome of glorie, hee that glorifieth, and they that are glorified, shall bee both one.

Lastlie, if neither Scripture, nor the ende of mans Creation to blessednes, can perswade you, yet let the Iustice of God moue you, that there shall bee a iudgement; For shall not the God of all the world doe according to right, and that is, that it may goe well with the good, and euill with the wicked and refractory: but this commeth not to passe in this life, nay rather, it goeth well with the wicked in this world,

- and euill with the good and godly: and therefore there must needs remaine another life wherein the iudge of all the world shall do according to right: for so saith the
- 2. Thes. 1.* blessed Apostle, *It is a righteous*
- 6. 7.* *thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, rest with vs when the Lord Iesus shall shewe himselfe from heauen with his mightie Angels. Whereunto also accordeth that of Abraham, to the damned glutton, Remember that thou*
- Luk. 16.* *25.* *in thy life time receiuedst thy pleasure, and Lazarus paine, now therefore is he comforted, and thou art tormented.*

In this life, to shewe that he is mercifull, the Lord beareth with all, and ballanceth none: but in another, to shew that he is iust, he will ballance all, & beare with none:

none, for euery one shall receiue according to that he hath done in this life, be it good or euil: here the sunne shineth vpon the iust & vniust, here the raigne falleth vpon the field of the foole, aswell as vpon the closures of the wise: here beautie, strength, honour, and skill, are indifferēly bestow- ed, as vpon the elect of God, so vpon the reprobate from God: here be the outward things of this life, it is not possible to know who is in the fauour of God, and who is not. But when the iudge- ment is out, and these daies are done, then downe goe the wic- ked, and the godly shall be exal- ted: horror, hell and death, shall be the doome of the damned: heauen, ioy, and life, shall be the lot of the righteous: and there- fore when you see here on earth,
things

things so vneuenly dealt: Know the day will come, when the dole shall be more equallie diuided; in the meane time, of the prosperity of the wicked, and of their suddaine destruction, read *Iob. 21. 7. &c. Psalme 37. 1. and Psal. 10. 1. 73. 3. Ieremie 12. 1. 2. 3. Esdras 3. 33.*

1 Hauing thus proued vnto you from holy scripture, 2. From the ende of mans Creation, 3. And from the Iustice of God Almighty, that Iudgement shall come, as it is in my Text; It now remaines, we come to the second part and question moued; to wit, Who shall bee our Iudge at that dreadfull day?

2 Wherevnto I answere, that all Iudgement shall be diuolued into the handes of Christ, and he shall be our Iudge then, who is

Who shal be
our Iudge?

OUR

our aduocate now, *Inde venturus* is an Article of your Creede, yee may belieue it, thence shall hee come to iudge both the quicke and the dead: The Lord hath appointed a day (saith the Apostle) in the which hee will iudge the world in Righteousnes, by that man whom hee hath appointed: whereof hee hath giuen an assurance to all men, in that hee hath raised him from the dead.

*Act. 17.
31.*

And againe, the Father loueth the Sonne (saith Christ) and hath giuen all things into his handes. And againe, all things are giuen vnto mee of my Father. And againe, he hath committed all iudgement vnto the Sonne. And againe, then shal appeare the signe of the Son of man in heauen, and all the Tribes of the earth shall mourne, and shall see the Sonne of

Iohn. 3. 35.

*Matt. 11.
27.*

Ioh. 5. 22.

*Matt. 24.
30.*

of man comming in the clouds of
heauen.

2. Cor. 5.

10. I alſty, we ſhall all appeare be-
fore the iudgement ſeat of Chriſt,
that euery man may receiue the
things, which are done in this bo-
dy, according to that he hath
done, whether it be good or euil:
whence I gather, that all power in
heauen, in earth, and hell, is giuen
to the man Chriſt, in heauen to
open it, in earth, to redeeme it; in
hell, to ſhut it; the Cherubins
giue place and paſſage to our
Chriſt, & to the children whom
God hath giuen him, the wide
mouth & gulfe of hel is ſhut from
his Saints, by him, and there he
keepeth in both diuels and dam-
ned: in the might of his power, he
hath power ouer the diſeaſed to
cure them, ouer ſinners to ſaue
them, ouer death and doome, to
dissolue

dissolue them, he checketh sinne with rightcousnes, & cancelleth the rigor of the lawe with the mildnes of the Gospell, all power is giuen vnto him to conuert men to the faith, to confirme Angels in the faith, & to confine all consciences to such obedience as appertaineth.

As, & if he should say, all rule, all right, all reward, all vengeance is mine: all power ouer men, I can conuert thē: all power ouer diuels, I can controule them: all power ouer the dead, I can raise them: all power ouer the damned, I can iudge them, & giue to euery man as his worke shall be.

Or, as and if he should yet say more powerfully, It is giuen vnto me, *Ad creandum, ad recreandum, ad glorificandum*, In the creation

ation I was with the father, I was his mouth, I said, and it was done: In the redemption, I was my selfe alone, I bled and ye were deliuered: and for the Diademe of your glorie, it is put into my hand, and I haue power to set it where I wil: It is giuen vnto me, a man as you are in all things (sinne onely excepted) and at whom all men are offended, and I vniustlie censured: but I shall come againe, with my Fan in my hand, & winnow all with vpright iudgement. O wonderfull misterie of the match of Gods Maiestie with our miserie. *Carnem nostram regnare in cælo super omnia*: that our flesh should iudge all on earth, and raigne aboue all in heauen.

And here you Popes wane your plenarie power of indulgence, you are intruders vpon the Lords
pos.

possession, his power is *plena, iusta, firma*, full without limitation: for so it is said, all power is giuen, &c. It is iust without intrusion, it is giuen, not stollen: it is firme & stable, without change: it is giuen of the father, according to that all power is giuen vnto me of the father, *Ruat Orbis, & Orcus, Illa erit secura*. But I say againe, you are intruders vpon the Lords possession, such power was neuer giuen you, & therefore your kingdome cannot stand, but fall to hell from whence it came: To tread vpon the necks of Kings and Emperours it is your pride, to pine poore soules in a fained fire, it is your folly: & either to push soules into hell, or to fetch any thence (as you say you did the soule of *Traian*) it is your grosse impietic. *Fiat iustitia, & pereat mundus.*

Let

Let the right of Christ take place, and the world of your wickednes vanish.

Pardon me, to expostulate the right of my Christ with the wrōg you haue done him, & tell whats the reason you are so rebellious against the Lord, his crowne and dignitie, is it for that his pouertie, matcheth not with your pride? or is it, for that his wretched crowne of thornes, wayeth not with the Diademe of your gold set with Saphires? is it for that our poore king triumphed vpon an asse, and you ride vpon your steeds of state, trapped with Diamonds & champing vpon gold? Is it for that Christ conquered in his passion, and you glorie in your perdition, euery battaile of the warriour is with noise, and tumbling of garmēts in blood, such is your
fight

fight, euer in fire, & still in blood. But vnto vs a child is borne, and a sonne is giuen, and the gouernment is vpon his shoulders: surely surely, I should neuer thinke myself to be of the true Church, but for her lenitie, nor you to be the malignāt Church, but for your crueltie.

I cannot but wonder to see so high treason committed against the Lord, euen in this particular point of iudgement, by men of this world, of whom I may say, their madnes is knowne vnto all men, the Lord is at hand.

Madnes (I say) in this, and treasonable furie, that they dare robbe the Lord of his honour, and take to themselves plenarie power of Iudulgence, power to purge sinne; power to forgiue sinne, and power to iudge sinne,

D

who

who durst euer haue presumed to do this: but that man of sinne? who hath aduanced himselfe aboue all that is called God, and doth sit as God in the Temple of God, shewing himselfe that he is God.

You are religiously wise to know whom I meane, I meane that man of *Rome* is that great Rebel against God, & his Christ, in that he hath taken vpon him in his papall pride, not onely primacie and power ouer men: but iurisdiction ouer all creatures, in heauen, earth, and hell, to binde or loose, saue or spill, in so much, that if he should thrust thousands of soules into hell, (as one of their Canonists hath it) yet no man may say, *Curita facis*.

And now for conclusion of this point, and to leaue these turbulent

bulent Iurdens, and to wash againe in *Shilo*, if any soule be desirous to search into the causes, why the man Christ shall be iudge ouer all at that day, let him know, that the Church is to be glorified by the same mediator, by whom, and for whom it was iustified, according to that, *God Acts. 17.*
wil iudge the world in righteousness,
by the man whom he hath appointed. 31.

I say appointed a sacrifice, a mediator, a iudge, a sacrifice on his crosse, a mediator at his right hand in heauen, a Iudge on earth at that dreadfull day, all appointed by God, all vndertaken by Christ, that he might haue the primacie, prime, and pride (if I may so say) of our tull regeneration in grace, and restauration to glorie.

D Againe,

Againe, the man Christ must iudge all, that we may haue comfort : knowing him to be our iudge, who is of vs, bone of our bone: and flesh of our flesh: he is our brother, our husband, our head: and therefore saith *Bernard*, the father of mercies, and God of all consolations, will iudge men by men, that in so great a confusion of euils, semblance of natures might yeeld comfort : to the which is annexed, a promise to the faithfull beleeuer, when he saith, He that beleeueth in the Sonne of God, hath cuerlasting life, and shall not come into condemnation: but for the vnbeleeuer, and such as contumeliouſlie haue set themselves against the Lord, they shall looke vpon the man Christ whom they haue pierced.

But

But to proceed with the rest, I doubt not but out of that which alreadie hath bin deliuered, you are fully resolved that there shall be a iudgment, as also that Christ shall be our iudge, in that great day. It now remaines, we make knowne vnto you, how he will iudge the world, and by what proces.

Where first obserue, that he Generall
Summons.
wil go by general summōs of all, all shall appeare before the tribunall seate of Christ, all that haue bene, all that are, and all that shall be to the worlds ending, young and old, rich, and poore, Jew, and gentile, bond and free, noble and ignoble, from the king in his throne, to the channell sweeper in the streete, al shal appeare, giue their attendance, and receiue their doome: Hell shal be shaken,

and the graues shall open, the Sea shall giue vp her dead, Beasts, Fish, and Fowle, shall render the corps they haue deuoured ; Yea, heauen it selfe shall be emptied , of Saints and Soules , in that great day.

Matt. 24.
31.

I say in that great day, when the Lord shall send his Angells with a great sounde of a Trum- pet , and they shall gather together his Elect , from the fower windes, and from one end of the heauen to another.

Reuelat.
1. 7.

I say, in that great day, when hee shall come in the clouds, and euery eye shall see him, yea euen they which pierced him throgh, and all kindreds of the earth shall waile before him : Euen so Amen, saith the blessed Apostle, to make it as sure and certaine to bee, as if it were alreadie done.

Where-

Whervnto accordeth *Christ*, whē to take away the wonder thereof, he said thus; Maruell not at this, for the houre shall come, in the which, all that are in the graues shall heare his voice. Now if such shalbe the shoute of his summōs, so loude, so shrill, and so piercing, that the liuing shalbe appalled to heare it, and the ghastly graue to beare it, how should wee but groane, and grieve to tell it?

When hee came in Mercie to redeeme the world, it would not be sommoned, so softe and silent was his voyce, like a shower of raine vpon a fleece of woll, but at his comming in iudgement, his sommons wilbe more sounding, for the Lord himselfe shall descend from heauen, with a shoute, and with the voice of th'ark-An-gell, and wth the Trumpet of

God. As, and if he should say, to heighthen the call, If the shout of the Lord reach thee not, the Arkangels voyce shall: and if neither, the shout of the one, nor the voyce of the other, will rouse thee, the trumpet of God shall raise thee vp.

Seuen rammes hornes weakly sounded from the weak mouth of man, ruinated the high walles of *Ierico*: How much more then shall the loud trumpet of God, blowne from his fierie mouth, shake and sommon, both the liuing and the dead? Surely, surely, as his last comming shal be suddē, like lightning flashing out of the East, and scene in the west, and all in the twinckling of an eye, so shall the sommons be, heauen, earth, and hell, shall heare it all at once: and no sooner shall they

they see their iudge, but they shal
be sommoned to iudgement: of
which dreadfull day, & peremp-
torie sommons, so oftē as I think
(saith a good Father) *Toto cor-
pore contremisco*; I tremble in my
thoughts, and shake in all my
joints; for whether I eate, or whe-
ther I drinke, whether I sleepe, or
whether I wake, or whatsoeuer
thing I do, me thinks I still heare
that terrible trumpet sounding in
mine eares, *Arise ye dead, and come
to iudgement.*

Thus hauing sommoned all to
make their appearance, next, he
will proceed to examine their
cause, euery man according to
that he hath done in this life, be
it good or euill: for it stands with
ail right, lawe, & equitie, that no
man should be condemned be-
fore he come to his triall, the
Lord

The exami-
nation.

Lord would not proceede with *Adam* till hee had examined his cause, and saide, *Adam* where art thou? what hast thou done? who told thee that thou wast naked? hast thou eaten of the forbidden Tree? Nor would hee proceede against *Caine*, till hee had called him to an account, and saide, where is thy brother *Abel*?

Ioshua examined *Achan* of the Babilonish garment, and wedge of gold, ere he proceeded to further iudgement. And the Mariners that knewe not God, after the Prophet was taken by *Lot*, and adiudged to be cast into the Sea, yet did not proceede to execution, till they had examined him vpon these interrogatories, Tell vs what euill hast thou done? what is thine Occupation?

on? and whence comdest thou?
which is thy Countrey? and of
what people art thou?

Israel may not enter *Canaan*,
till they haue sent forth *Explora-*
tores terra, Searchers of the land,
and before the destruction of the
Cittie, the Lord will search *Ieru-*
salem with Lights, and will visite *Zeph. 1.*
the men that are frozen in their *12.*
dregges.

And now (good Lord) *Quid*
in Babilone tutum, si in Ierusalem
manet scrutinium? How shall
Babylon bee safe, if *Ierusalem* must
be tynd; and if a virgin daugh-
ter *Syon* may not passe without a
search? how can *Babylon* escape
without triall? This world is
chaffe, it must be winnowed, in
the great day of the Lords scru-
tinie, betwixt the sommons and
the sentence, there must be an ex-
amination,

Psalme 9. amination, that when the Lord
 12. hath made inquisition for blood,
 hee may remember it, and not
 forget the complaine of the
 poore.

Now if any man doubt wher-
 of he shall be examined in that
 great day, let him be sure that
 the Lord will examine all our
 thoughts, all our words, all our
 deeds, and all the time we haue
 spent in this world, all our
 thoughts according to that In-
 quisition shall be made, *for the*
thoughtes of the ungodlie, and the
Wisedome. *sound of his words shall come vnto*
 1.9. *God for the correction of his iniqui-*
ties. Whereunto *Orogen* agreeth.
 Our very thoughts shall either
 acquit or cōdemne our soules, in
 that fearefull day, and not the
 thoughts that then shall be, but
 the thoughts that are euen now
 in

The dreadfull day. 45

in vs, whose impressions left in our hearts, are as letters in paper, which when all secrets shall be disclosed, will be easily read.

Next vnto our thoughts, the Lord will examine our wordes, yea all our words, *Non tam malitiosa, quam otiosa*, as wel such as are spoken in our myrth, as in our malice, for of euery idle word saith Christ, that men shal speake, they shall giue an account thereof at the day of iudgement. And surely all are idle that are not profitable, and tend either to the glorie of God, or good of his Church; *Quicquid non aedificat au-* *Hierom: super Leuit. 12.*
diētes in periculum vertitur eloquē-
tium, whatsoeuer doth not edifie the hearer, turnes to the danger of the speaker.

Now may you say, your tongues are your owne, for they are

are bought with a price, and if you will be quit of your reckoning at the great accōt, let your words be few and faithfull, euer poudered with grace, that you may finde grace in time of need.

When the Lord hath done with our thoughts and words, then will he come to our deeds for God will bring euery worke *Eccles. 12.* into iudgement. With euery se-
44. cret thing, whether it be good or euill. All our workes shall then be discouered, examined, & tryed, by the touch of fire, which if they can abide, then shall they be fined for heauen: if not, they must be fuell for hell.

Lastly, all our time must come to tryall, and the Lord will examine how we haue bestowed euery yeare, euery moneth, euery day and minute thereof, and when

when time shal be no more, they that haue redeemed it in the kingdome of grace, shall haue eternitie in glorie. But all such as haue neglected time, and haue not knowne the day of their visitation, nor the things that belong to their peace, they shall haue shame, and confusion for euermore : *Omne tempus nobis impensum : requiritur a nobis qualiter sit dus. expensum,* All the time the Lord hath bestowed vpon vs, he will require how it hath bene bestowed for him. To this fierie triall ^{Witnesses} and due examination, ^{produced.} sufficient testies, and witnesses shall be produced, to conuict the sinner, though himselfe would be silent and answere nothing, in that dreadfull day all creatures shall ^{The crea-} accuse them of guilt, and presse ^{tures.} the punishment. Now they that
grone

grone with vs after a deliuerāce,
 shall grieue for vs, and witnes to
 our woe, that we haue bene wan-
 ting, *In illo die* (saith *Chrysostome*)
nihil est quod respondeamus ubi cæ-
lū, & terra, Sol, & luna, dies, & noc-
tes, & totus mundus stabunt aduer-
sus nos, in testimoniū peccatorū nos-
trorum. In that day we shall haue
 nothing to answer, when hea-
 uen, and earth, sunne, & moone,
 daies and nights, & all the world
 shall stand against vs as witnesses
 of our finnes.

Our finnes.

If the creatures should say no-
 thing, yet our proper finnes shall
 then accuse vs, for all our offen-
 ces that now lurke in vs, shall then
 creepe forth and speake to our
 shame & endles confusion. The
 Idoll we haue adored shall ac-
 cuse vs of Idolatrie, the mothes
 of our gaie garments, shall then
 accuse

accuse vs of intollerable pride,
the rust of our gold and siuer,
here cankering, our soules shall
then accuse vs of auarice, and the
stone in the walles shall cry to the
timber, oppression: all these shall
say we were thy creatures which
thou diddest abuse, & now thou
shalt be iudged for vs.

The diuell that old aduersarie, The diuell.
and accuser of our brethren, shall
come in the rancke and say, *E-*
quisſime index iudica hinc eſſe me-
um ob culpam qui tuus eſſe nolint per
gratiam, tuus eſt per naturam, meus
per miſeram, tuus ob paſſionem, me-
us ob ſuationem, O righteous
iudge, doome him to be mine for
finne, who would not be thine
by grace: thine in mercy, mine in
miſeric: thine by thy paſſion,
mine by perſwaſion: yea Sathan
ſhall then ſhift to euery circum-

E

ſtance

stance and corner of our sinnes, saying; In such a time, at such a place, with such a person, and in such sort hast thou sinned: It was done in the sight of thy God and his sonne, therefore crie sonne, cry sinne, cry conscience with me, shall not the iudge of all the world doe according to right?

**Our consci-
ence.**

Lastly, and not the least of witnessses, the conscience shall step forth in that dreadfull day, a iudge of our soules, either accusing or excusing all our actions: with a Iurie of witnessses, euer ready to giue vp the verdict; I say a iudge of it selte, for who knowes the things that are in a man, but the spirit which is in man? where doubtles the spirit is taken for the iudge of the conscience: nor only that, but God himselte shall be it iudge. In which sense the
Apostle.

Apostle saith, *God is greater then our hearts.* And Iob, my witness is in heauen: Nay more, the conscience will haue Sathan a iudge, suggesting the sinne, and vrging the iudgement, stirring vp furies to affright the soule, as he did in *Nero*, who after he had murthered his mother *Agrippina*, neuer tooke pleasant sleepe, but was frightened with feare and furie, till he was dead.

Lastly, men withall, will be witnesses to accuse our conscience, *Nam in hac re valde sumus improuidi: quod peccamus raro soli.* Herein are we improuident, that seldome we doe sinne alone. But for the most part, haue associates and fellowes in transgression, to witnes our woe: the thiefe, the Adulterer, the wanton, the Brawler, the Idolater: the drinker, and

Men with
whome we
haue con-
uersed.

drunkard, seldome sinne alone, but haue men their associates to witnes their wickednes: *Ananias* had his wife priuie to his fact: *Adam*, had *Eue*, the Serpēt & God, priuie to his transgression: *Iudas* had the Iewes acquainted with his sinne: the Soldiours whose guide he was to take Christ, the Disciples who sawe his treason, Christ whom he did betray, Satan his perswader, and God the gouernour of all things to their appointed ends. Whereupon I may say, that the conscience is a thousand witnesses, it is both iudge and iurie, accuser and executioner, neuer forgetting, or forgiving the delinquent.

It is the readiest remembrancer, and the sharpest censor that can be in the soule of man; according to that, *scit conscientia omnia*,

&

& ad censuram reuocat, dicta, facta, cogitata, it knoweth all words, deeds, and thoughts, & yeeldeth no grace, but pronounceth sentence against it selfe rigorously, and speedily.

One calleth it *Sillozismus practicus*, a restless reasoning euer in contemplation: another calls it vicegerent, from whose face and furie thou canst neuer flee, shun thou maiest the sight of man, but neuer canst thou auoyd the eye of God, nor the sighes of thy heauie hart, it is a worme euer growing, it is a fire euer burning, the further thou fliest, the faster it hasteth after, & when thou deemest thy selfe safest, then art thou in greatest danger: sleeping it frighteth, waking it feareth, *Alastor est*, it is a furie, tied to a life euer dying, and to a death euer liuing:

To cōclude, it is horrible as hell,
endles, ealeles, and remediles for
paine and passion.

Now if such be the conscience
that shall accuse vs: then blessed
is the good conscience that shall
quit vs, in that great day, of which
the Apostle speaketh, when he
8. Cor. 1. saith; *Our reioycing is the testimonie*
12. *of our conscience, that in simplicitie*
and godly purenes, and not in fleshly
wisedome, but by the grace of God, we
haue had our conuersation in this
world, and most of all to you wards.

This conscience is the title of
honour, the Temple of Salomon,
the Orchard of delight, the gol-
den bed, it is earths solace, & hea-
uens ioy. *Nihil iucundius, nihil*
intius, nihil diutius bona cōscientia,
fremat or bis. & orcus, illa erit secura:
there is nothing more sweet, no-
thing more safe: nothing more
durable

durable then a good conscience.

Rage world, roare hell, it is alwaies at quiet. Children in their play, saith the poet can tell one to another, thou shalt be great if thou be good. *Hic murus Æneus esto: Nil conscire sibi, nulla pallescere culpa.* Let this be thy brazen wall, to knowe no guilt by thy selfe, nor feare no fault to appall thee.

For the conscience, as another saith more diuinely, *Tenella res est, adeo, vt in magnis, ita in paruis saepe grauius hareat,* It is a tender thing, sticking as much at little sinnes, as at great ones, which made the king to charge *Shemey* with the transgression of all he had committed against *David* his Father, when he saith: *Thou* ^{1. Kings} *knowest all the wickednes whereunto* ^{2. 44.} *thine hart is priuie: thy great sinnes*

and thy little finnes, all are alike,
and now thou shalt bee iudged
for both.

His sentēce
wilbe right,
not wicked.

And now for further proces
in the Lords busines, at that fear-
full day, hauing thus iōmoned all
flesh, and brought euery thought
to tryall; it remaines we see how
hee will come, *Ad sententiandum,*
& *ad seperandum* : to sentence
our cause, and seuer our persons.

1.
with might.

For his sentence, it will bee
right, for what might, or power
in this world can wrest it? No
feare, no loue, no reward, no ha-
tred, which oftentimes doe per-
uert Iustice on earth, can staine it
in heauen; For if Iustice be a
Virgin, and may not be deflow-
red with men, how much more
shall the Iudge of all the world
proceed without corruption?

2.
Nor feare.

Neuer will he be backed with
feare,

feare, in that hee is more mightie
then all : according to that of
Eliphaz the Temanite, Is it for
feare of thee that hee will accuse
thee, or goe with thee to iudge-
ment? Nay, the Lord is so farre
from feare of anie, that the more
mightie they are who offend, the
more seuerer hee is to plague, *Po- Wisedome.*
tentes, potenter, tormenta patientur; 6.8.
the mightie abide the sorer triall,
and hee that is Lord ouer all, will
spare no person: neither shall he
feare anie greatnes, for hee hath
made the small and great, and ca-
reth for all alike; wherevnto ac-
cordeth that of *Esay*, *Topheth* is
prepared of old, it is euen prepa-
red for the King, he hath made it
deepe and large, the burning
thereof, is fire and much wood,
and the breath of the Lord, like a
riuer of brimstone doth kindle it.
Nor

Iob. 32.

Esay. 30.
33.

Nor loue.

3 Nor will he be moued with the loue or affection of any, who is most iust: no people, no kindred, no parētage, no kindnes, no curtesie, may pleade priuiledge with the Lord, not *Iudah* his harts delight, nor *Israel* the plāt of his pleasure; If *Ieconiah* were as the signet of my right hand, yet would I cast him off, & though *Moses* & *Samuel* stood before me (saith the Lord) yet mine affection could not be towards this wicked people: yea if these three men, *Noah*, *Daniel*, and *Iob*, were amongst thē, they should deliuer but their owne soules by their righteousnes, saith the Lord: the iust iudge of all the world, will doe according to right, and euery one shalbe iudged according to that he hath done. with vpright iudgement.

*Iere. 5. 1.**Ezec. 14.*

14.

Nor laker.

4 Againe, this iudge shall be
cor.

corrupted with no gifts, or rewards of any: for that he is *ditissimus*, the richest of all, what needeth he the wealth of anie? The wise king saith, he cānot beare the sight of any ransome, neither will he consent, thogh thou augment thy gifts: *Veniet, illa dies veniet, in qua valebunt plus pura corda, quam astuta verba, & conscientia bona, quam morsupia plena*, that day will come, in which, pure hearts will more preuaile, the guilt tongues, & a good conscience, the a full pur'e.

Prou. 6.35

7 Lastly, he will be tainted with no malice, or hatred to anie, *quia optimus, in eo enim qui optimus est, odium cadere non potest, quod pessimum est*.

with no malice or hatred.

Hatred, which is the worst of all, can neuer be found in him, who is best of all: thou lovest all things that are, and hatest nothing that thou hast made: hee

Wisedome.

10.

that

Hose. 11. 8

that loueth all in his *Mercie*,
 would punish none, but for his
 Iudgement: and therefore one
 saith well, *Egreditur Deus de loco
 suo dum punit*: the Lord is not at
 home, whilest hee punisheth,
 which made him to grieue, when
 he thought vpon the affliction of
Ephraim and *Israel*; How shall I
 giue thee vp *Ephraim*? How shall
 I deliuer thee *Israel*? How shall
 I make thee as *Admah*? How
 shall I set thee as *Zeboim*? mine
 heart is turned within me, my re-
 pentings are rolled together, and
 therefore it is worthy due ob-
 seruation, to see that euen then,
 when the fire flood of his iudge-
 ment is out, how hee cooleth it
 with the sweet springs of his mer-
 cies, not iudging the wicked in
 that great day, for sinnes of com-
 mission, but for sinnes of omis-
 sion:

sion, not for that they haue done,
but for that which they haue not
done: nor for the breach of the
first table against God, but for the
breach of the second table against
men: according to that, *I was an
hungred, and you gaue me no meate:
I thirsted, and you gaue me no
drinke, &c.*

I adde, as his sentence shall be
right, so shall it be irreuocable,
like the lawes of the *Medes* and
Persians, neuer reuersed vpon any
intreatie, *Ite & venite*, shall deter-
mine all, the one by the lawe, the
other by the Gospell: and *Non
noui vos* shall shut the doore, the
blessed within, and the damned
without: I say the sweet sentence
of saluation, *Come yee*, shall fall
vpon the blessed, according to
the Gospell, the lawe yeeding
thereunto, through the righte-
ousnes

His sentence
shall be irre-
uocable.

ousnes of faith, but vpon the damned shall fall, Go yee: the Gospell yeelding thereunto, for their vnbelief. Besides, *I know you not*, will be a wofull sentence, and the heauiest doome, that euer was determined. For what am I the better that I haue bene knowne in this world, by the honour of my place, or greatnes of my person, if kings haue knowne me, nobilitie and gentrie haue fauoured me, if wife, children, and familie, haue fawned vpon me, what am I the better? If I haue bene knowne by the beautie of my face and comely stature, by the strenght of my arme, or excellencie of my wit, what am I the better for all these? If Christ will not knowe me, at that dreadfull day? If in sicknes when all pleasures shall be forsaken, if in death,

when

when all delights shall be forgotten, if in doome, when all this world shall leaue me, and I haue none to leane vnto but my Christ, and if then he will not knowe me, what shall become of me? If they that would cannot, and if he that can will not, what shall I say, but *O yee hilles couer me.*

Surely, surely, as his sentence wilbe irreuocable, his wrath will be implacable, and he will yeeld to no intreatie: for be it the damned shall say, Lord we are not worthy to possesse thy kingdome, yet let it please thee we may sit at thy seate: but he shall answer, *Discedite a me*, not so, but depart from me: betwixt you and me there shall be a great gulfe, gassy to the sight, and impassible for any presence.

His wrath
implacable.

Againe, be it they shall say, although

though thou expell vs from thee; yet dismisſe vs with a bleſſing: but he ſhall anſwere no: *Ite maledicti*, goe yee with a curſe. Be it they ſay vnto him, Lord, if we muſt away, and with a malediction, yet ſend vs into ſome place of reſt and reſreſhing: but he ſhall anſwere againe no: *Ite in ignem*, goe yee into the fire for fuel of hell. Be it yet they plead further, and ſay, Lord if we muſt to the fire, let it haue an end, and be but for a ſeaſon, but he ſhall anſwere no: yee muſt in *Ignem aeternum*, into euerlaſting fire, where is weeping and wayling, and gnaſhing of teeth.

Laſtly. Be it they yet ſay, Good God if it muſt needs be ſo, let vs be ruled with ſome pittifull prince, and haue ſome ſocietic that good is: but he ſhal anſwere;
euen

euē with the diuell, and his angels, *Pro domino habebitis diabolum maiorem, pro socijs vero dæmones minores*, Ye shall haue the prince of diuels for your king, and lesser diuels for your companions: ye shall seeke death & shall not finde it, and shall desire to die, & death shall flie from you.

Reuel. 9. 6.

Thus hauing sentenced all, there must be a separation, *Goates* to hell, *sheepe* to heauē, the good to God, euē to be blessed, the euill to Sathan, euē to be accursed: for without shall be dogges, lyers, and libertines, but within shall be the faire flocke, and holy assembly: vpon the sentence, the sinners shall shrink downward, and in feare of their fall, cry to the mountaines couer vs, but the godly shall haue boldnes, and be aduanced to sit with their Christ,

Vpon his sentence, the Lord will separate.

F

as

as assistance, knowe yee not saith the Apostle, that the Saints shall iudge the world.

Death is a diuider, and so is doome, *two shall be in the field, the one shall be taken, and the other shall be refused: two shall be on the house top, the one shall be taken, the other shall be refused, &c.*

What sinne hath gathered, righteousness shall scatter, and the Lord like the gathering Host, *Dan*, shall come last of all and gather the good corne into his barne, but burne the chaffe with vnquencheable fire, for the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

And that the seuering may be as sure to stand, as the sentence without change, the iudge himselfe, and none but he, will pronounce

pronounce the one, and defie the other: Angels may gather as formerly we haue said, but *ad populum* *Officium iudices est & ad solum christum pertinet*, Angels I say by the Lords appointment, may gather the elect, from the foure corners of the world, in that generall summons, but to sentēce all, is in the iust mouth of the Lord, & to separate all, is in his powerfull hād: and now, that in this world he suffereth a mixture of both, it is his great mercy, therby to moue vs to vnfeined repentance, that hauing so long endured corne and cockle to growe together, euen till the day of his great harvest, they might then groane vnder a iust iudgement, who haue neglected so vnderferued mercies. And so to the rest.

Next in place, are to be consi-

Signes of
his care
approach,

sidered the signes precedent, or concurring with that great day, as harbingers of his wrath, and neare approach of his comming. It would be tedious to heare, ha- uing your eares sanctified with a better truth, as also troublesome for me to speake, being (as I truſſe) touched with an hotter coale of the Altar, to tell of the idle dreames, and munkish fopperies which superstition hath deuised thereof, in the darke & derne cels of their grosse ignorance.

Exceeding the signes of the *Zodiack*, ouer and aboue all that are mencioned in the booke of God, or haue fallen from the mouth of Christ.

Bonauenture all at a venter, hath marshalled the to fifteene. Ium- ping with *Methodius*, *Albimazer*, *Haly*, and others of that rancke; and

and yet haue left out some which *Bellarmino* and the moderne papists of these our daies haue fondly vrged, as of the comming of *Antichrist*, three yeares and an halfe before the iudgement day. In which times say they, hee should fight with the three Kings of *Libia*, *Agypt*, and *Aethiopia*, persecute Christians, and put to death, *Enoch* and *Elias*.

I might tell you further, how they tell vs tales what shal fall out for fifteene dayes, next & immediately before the iudgment day: As the 1 day, that the sea shall swell: 15 cubits aboue the highest hilles, and stand in his owne center like a wall of brasse. And in the 2. day, shall fall againe to so great an Ebbe, as scarce it shall be scene: in the 3. day, fishes and maritime beasts shall appeare, and so

Bonauent. Dieta. 9. Cap. 48. De generali iudicio.

F 3 bellow,

bellow, as their lowing shal reach
the heauens : the 4 day, heauen
and earth shall burne with fire: in
the 5 day, hearbes and trees shall
droppe blood: the 6 day, all buil-
dings shall be ruinated: the 7 day,
Rocks shal ruine and breake into
eight peeces, & beate one against
another, yet so as none shall heare
the sound but onely God. The
8 day, shal be so general an earth-
quake, as neither men nor liuing
creature shall be able to stand but
fall to the ground: in the 9 day, all
the earth shall be euened, moun-
taines and hills shal turne to dust:
in the 10 day, men shall creepe
out of the dennes of the earth,
wander like mad men, and neuer
speake one to another : in the 11
day, all the bones of the dead shal
rise, and stand vpon their sepul-
chers, and all graues shall be ope-
ned,

ned, that the dead may come forth: in the 12 day, Starres shall fall from heauen, all liuing creatures shall come into the fields lowing, and shall touch neither grasse nor water: in the 13 day, men that are aliue shall die, and shall then arise with thole that were dead: in the 14 day, heauen and earth shall burne with the superficies both of earth and aire: in the 15 day, there shall be a new heauen, and a new earth, and the dead shall rise, *secundum virtutes, merita, & demerita, recepturi*. Thus am I bold to touch this their exceeding grossenes, *ut euitetur*, as an euill to be shunned and laughed at, so farre from the light of truth, as is the rest of their popish doctrine, the Lord in his good time open their eyes that they may see with *Hager*, the well of

liuing water, and be refreshed with the springs of his word and truth, which yet they haue either rammed vp in their malice, or beaten backe, with the Iorden of their ignorance.

But the signes of Christ his comming shewed in the word, are sanctified with a better spirit, they implie no contradiction, they saue of no heathenish or fabulous deuise, they checke no scripture, they grieue no good conscience, they prouoke vs rather to good deeds and watchfulness, then to any such wilde workes of wonder.

Mat. 24.

3. Christ sitting vpon the mount of *Oliues*, his disciples came vnto him apart, saying, *Tell vs when these things shall be?* and what signes shall bee of thy comming, and of the end of the world?

world? *Dominus in monte, Verbum in alto*, from the height of the hill, hee tells them the depth of his counsell, and yet mentioneth not one of all the former follies, as signes of his comming. Hee tells them of three euills that shall rule, and be rigorous in the latter dayes, & end of the world: 1. Of *Heresie*, which shall spoile the Faith of the Church: 2. Of *Tyrannie*, which shall persecute the members of the Church: 3. And of *Domesticall Enemies*, who shall corrupt the manners of the Church: of all which, wee may iustlie complaine, and crie with the Prophet, *Manum suam misit hostis, ad omnia desiderabilia eius*: The enimie hath stretched out his hand vppon all our pleasant things.

Lament.

I. IO.

And surely, if there were no
other

ther, these were sufficient signes to warne vs euen now, of his nere approach to iudgement.

Antichrist in the East, and *Antichrist* in the West, haue banded themselves against the Lord, and against his Saintes, practising by all possible and potent meanes, to destroy the Faith of our Lord Iesus Christ, and as *Pilate* dealt *Luk. 13. 1.* with the *Galileans*, to mingle the blood of his Saintes, with their owne sacrifices.

If any man say this Prophecie of Christ cannot be meant of the Pope, pardon me, whilst I proue in a word, by the words of Christ there laide downe, that it can be meant of none other, vnlesse you please to drawe in *Mahomets imposture*, to make full the finnes of the *Amorites* : the wordes of Christ are thele; *Take heed that no*
man

man deceiue you, for many shall come in my name, saying, I am Christ, and shall deceiue many: whereout I gather, that they are men, who shall deceiue: Beware of men, so saith Christ elsewhere, as the most familiar euill, to worke euill with those that are euill: 2 Christ saith they are many, so is that Hierarchie, which makes them so to bragge of their multitude, with their king of Locusts, and filthy froggs crawling out of the bottomles pit, and so great a number, as well-neere they haue blasted the greene grasse, and growth of the Church in all Christendome, I meane all the orders of Cardinals, Fryers, Munkes, Anchorists Iesuits, Seminaries, Nunnes, and Nonices, all subiect to the pope, that king of Locusts; whose name in Hebrew is Abaddon,

don, and in Greeke *Apollion*, 3. saith Christ, they shall come in my name: therby shewing their pretence of holines, but have denied the power thereof: 4. they shall come saith Christ, vsurping that they were neuer set about, but fit as intruders vpon the Lords possession, without mission, or commission: 5. saith Christ, they shall say, I am Christ, vttering their great blasphemy against the Lord: *Popes* haue so said of themselves, *Popes* haue endured to heare it of others, none but *Popes* euer rose to that height of pride, as to say, Christ and I make one consistorie, and I can doe all that he can: *Claue non errante*: 6. and lastly, their successe shall be mightie, for as Christ saith, they shall deceiue manie, as an infallible note of popish impietie,

2. *Timoth.*
3. 13.

to deceiue, and be deceiued.

Besides their heresy they haue euer bin branded with the greatest crueltie, and of all persecutions that euer were in the Church of God, that of popery hath bene most bloudy in her designs, yet is, and euer (I feare) will bee. Witnes their sanguinarie Inquisition of *Spaine*, intended against the *Moores*, but inflicted vpon the faithfull Christians, whose blood, with his substance, is thereby sucked out. Witnes their late Massacre in *France*, when the streetes of *Paris* streamed with the blood of poore protestants. Witnes the dayes of *Queene Marie*, times of triall, when fire and fagots were welnere quenched & spent with the blood of the Innocent. Witnes the ransacking of the bones and graues of the dead, buried
first,

first, and burned after. Witnesse their late powder plot against our state, and of greater consequence for killing cruelty, then euer man could haue deuised: if hell had not holpen out, these persecutions are preābles of the latter day, harbingers of wrath to come, and sure signes of future iudgement, as if the Lord had plainelie said, *Popish cruelty* shall forerun my fiery comming.

As for the last of euills, when I tolde you from Christ, that iniquitie should abound, and the manners of the Church should be corrupted, towards the iudgement day, that's nothing but the inuention of sinne, wherein the religion shall blend in transgression against the Lord, with Atheists, Nullifideans, Miscreants of the world, and damned crew,

to iustifie that of Christ, *Iniquitie shall abound, love and charitie shall waxe cold*: what said I, shall we of the religion, sort with sinners in their sinne? *O tel it not in Gath, &c.* Surely it breaks my hart to think how we faile in faith, and fall in transgression, by lying, stealing, & oppressing, so as bloud toucheth bloud, generall finnes, will haue a generall iudgement, and when we are most secure, then will the Lord be most seuerer; as it was in the daies of *Noah*, so shal the comming of the sonne of man be.

Domestica mala maiora sunt lacrimis, our home euills are greater then that they can be expressed with teares: Protestants finnes are Protestants stainses, and worse then all that, we growe shameles, we dare to sinne with *Abolon* in
the

the sight of the sunne, no feare of God or man, no loue of vertue, no hatred of vice, no remorie of conscience, no danger of soule, no grieve of the spirit of God within vs, no horror of hell or death without vs, can restraine the violence of our affections, but sinne we will: surely, if there were no other signe in our *Zodiack* of a declining world, but our wofull declination from God, it were sufficiēt to warne vs. I might here shift from the sinnes, to other signes of the latter day, as warres, famine, plagues, and prodigies.

I might tel you that the Turks sword is drunke with the bloud of christians, I might tell you of a famine more general then vsuall, and of a greater dearth of all things, then euer yet this world felt,

felt, I might tell you of plagues
depopulating the fairest coun-
tries & cities of the world, and so,
Vt uiui non sunt pares mortuis sepeli-
endis, as the liuing haue bin scarce
enough to burie their dead. I
might tell you of mōstrous births
and prodigies. I might tel you of
earth-quakes, Inundations, and
fierie inflamations, all more fre-
quent and fearefull, then former
ages euer sawe, but I had rather
keepe still my current, to tell of
sinnes within vs, then of signes
without vs, tolling on that feare-
full day: Nor will I rancke them
but out of the register of the li-
uing, our discord within, cries
vengeance without, and there is
no poysoned shot to the nuss-d
seedes of sedition, could the hea-
uens aboue endure the mutinie
of Angels? or *paradise* belowe, the
G groweth

groweth of two contrarie seedes? shall kingdomes then stand, if they be diuided? and shall the world abide thus distracted, sure lie if euer, much more now, *Mich. 7.5.* *Micha* his cōplaint is verified, Trust ye not a friend, neither put ye cōfidence in a counseller, keepe the doores of thy mouth from her that tyeth in thy bosome, for the sonne reuileth the father, the daughter riseth up against her mother, the daughter in lawe against her mother in lawe, & a mans enemies are the men of his own house.

Nay more then all this, *Diuisa*, sunt a se inuicem *ecclesia Christi membra*, the members of Christ his Church are miserably rent, and torne, one from another, *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, both with open mouth, to deuoure poore *Iuda*. It was said of old, that the

the warres of Infidels were the peace of Christians, but now the warres of Christians, are the peace of Infidels : and so to conclude this sinne, if discord be the fore-runner of ruine, and not so much in regard of priuate state, as of the generall dissolution of all the world, I may safely resolve that the Lords approach is so much the neerer, by how much we are the more diuided.

Paul is yet more particular in his prophecie, of such sinnes, as should abound in the latter daies, which and if you either feele in your selues, or finde them in others, let them be like *Baltassar*, handwriting vpon your walles, threatening downe-right iudgement, for new done sinnes.

Into whose holy register if you looke you shall finde them

1. *Timoth.* thus digested, 1. into sinnes of *A-*
 4. 1. & c. *postasie* from the faith, 2. into sins
 2. *Timoth.* of *Rebellion* against the faith.

3. 1. & c.

In the latter times the spirit
 speaketh evidently, that men shal
 depart from the faith, giue heed
 vnto spirits of error and doctrine
 of diuels, they shall speake lies
 through hipocrisie, and haue
 their conscience burned with an
 hote iron, forbidding to marrie,
 and commaunding to abstaine
 from meates, which God hath
 created to be receiued with gi-
 uing of thankes, of them which
 belecue and know the truth : was
 there euer in any age more fal-
 ling from the faith, and sliding
 into error ? did euer men speake
 lies with more hypocrisie ? was
 conscience euer more branded ?
 doctrines of diuels so diuulged ?
 forbidding to marrie, and enioy-
 ning

ning abstinēce frō meats, appointed by God? if thus to faile in faith be an *Aposiasie* from God, & it after such fals followeth iudgment, then is it nere, euen at our dores. Again, if (as the same Apof: saith) in the last day shal come perilous times, wherein mē shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobediet to parērs, vnthākful, vnholly, without natural affectiō, truce-breakers, false accusers, intemperate, fierce, dispisers of thē which are good, traytors, headie, high minded, louers of pleasure more thē louers of God, hauing a shew of godlines, but haue denied the power thereof: I say, it euen now the world be full of such rebellions against the Lord, wee had neede to turne from such, least he be vpon vs ere wee be aware.

*Jude, 18.
2. Pet. 3.*

And so for further search into this holie *Register*, looke and yee shall finde that *Peter* and *Jude* agree in one, that there should be mockers in the last time, which should walk after their owne vn-godlie lustes, makers of Sects, fleshlie, hauing not the spirit; now if the world be burdened with such a byrth, what can wee expect, but the time of its deliuerance to be at hand?

*2. Esdra.
8. 15.
2. Esdr.
15. 16.*

Lastlie, I might tell you out of *Esdras*, of manie miseries and calamities, for them that shall liue in the latter time, that they shall walk in great pride, how the people shall be seditious, not regarding their king, and the Princes should measure their right, by their might.

I might tell you out of him, that, the weaker the world is by reason

reason of age, the more shall the
evills be increased vppon them
that dwell therein, that the world
hath lost his youth, and the times
begin to waxe olde, for the world
is diuided into 12 parts, ten parts
of it already are gone, and halfe of
the tenth part, that *Eſau* and *Iacob*
struggle in the wombe of *Sara*,
and *Iacob*s hand held fast the heele
of *Eſau*, intimating as hee saith,
that *Eſau* is the ende of this wic-
ked world, and *Iacob* is the begin-
ning of it that followeth. *Sara* is
heaueie of her byrth, and would
be dis-burdened.

2. *Eſdr.*
14. 16.

Vers. 9.

2. *Eſdr.*
6. 8. 9.

Musculus in his Epistle Dedi-
catorie before the Plalmes, and
written to the Senate & Consull
of *Berna*, sheweth the accom-
plishment of all these, and tells
that they are past, come, & gone,
harbengers of the Lordes wrath,

and neere approach of his coming: Adding further, that the impunitie of sin, is a signe of present iudgement, in these wordes; *Excreſcunt omnis generis flagitia, idq; multis in locis prorsus impune.* Sinnes of all natures growe vp, and in most part of the world, go vnpunished.

It was the subuersion of Ely his house, it will be the destruction of all the world. Further he saith, *Non licet impune studere pietati, innocentia.* & vt illa ait de deo *nec male nec bene loqui conceditur,* though sinne go vnpunished, yet righteousness shall be afflicted in the latter day, when it shall not be safe, to speake either well or euill of God himselfe, to speake euill of God, will be thought diuellish, to speake well of God, wil be deemed too saintish.

Thus

Thus to censure sinne and sinners, in the last day (euen in this our day) as the surest signe of our sauiours neere approach, I hope it will be no preiudice to the godly, who sigh to see it, and grieue to feele it: and if any man thinke otherwise, and be contrarie minded, he may put farre from him the euill day, and sleepe in his securitie, till the trumpet blowe, yet with this caution, that as secure sinning hastned on the iudgment of water, so will it doe of fire, & with the flood of our wickednes, will rise the vengeance of our God, till it come fifteene cubits aboue the highest mountaine of *Ararat*, that is, til fire haue fined vs fit for our God, who will emptie all vpon his sommons, and fill all vpon his sentence, heauen with the saued, and hell with the damned.

damned. And so to conclude this worlds dissolution with it transgression, sure I am, that all such as are sencelesse in sinning, shal be sensible in burning, as also that the sicke body, is nearest death when it hath no feeling of it maladie, the world is no lesse sicke then sencelesse, & in a deadly *Lethargie* it feeleth no maladie: what hereafter may be I know not, he knoweth best who knoweth all: but sure I am of this, that sinne was neuer more sintull, shameles, nor sencelesse, the sound thereof in this our Iron age, is like the fall of *Nilus*, *ad illa quæ catadupa nominantur*, where falling from the steepe hilles to the lowe bottomes, the inhabitants are deafe with the continuall fall thereof: I say deafe, in regard of conscience, but apprehensiu enough
of

of things lesse frequent. Or it is like the motion of the heauenlie Orbes, of so speedie a course, and high an harmonie, as *Tully* laith, *Vt aures hominum capere non possunt*, that mens eares can not catch it.

Woe is mee to tell, *Hoc sonitu completa aures hominum absorauerunt*: the drumme of sinne hath made deafe the eares of men, and like the people of *Catadupa*, wee heare anie fall but that of *Nilus*, wee apprehend anie sounde but that of sinne, so loude, so speedie, and so vsuall, as it whirleth about the whole world, senseles, either of the shower or shout of it inuadation; the Lord diminish our sinnes, & increase our Faith, so as our loue may abound yet more and more, in all knowledge, and in all feeling, that wee may allow
those

92 *The dreadfull day.*

those things that are best , that
wee may be pure , and without
offence, vntill the day of Christ,
filled with the fruits of righteous-
nes , which are by Iesus Christ,
vnto the glorie and praise
of God. Amen.
Amen.

Phillip.

1.9 &c.



THE



THE DREAD- FULL DAY.

The second Sermon.

Verse. 28.

So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare the second time without sinne vnto saluation.



He day of doome thus discouered, it now remaines, we come to the dissolution thereof, by Christ the worker of al our good, and the determiner of all our euils. In deliuerie wherof, it is with
me

me as it was with *Tymothius* the Musitian, of whom it is said, that when he plaide before *Alexander* the great, he euer changed his tune, as he sawe the king affected. From the *Ionick* to the *Lidian* if he saw him dumpish, and from the *Lidian* to the *Ionick* harmonie, if he saw him too mirthfull. If such force was in Musick, to compose the kings heart, and to bring it within the compasse of his key and melodie, of how much greater power is the word of God, to raise vp the soules of his Saints, as we see them either dejected with too much iudgement, or emboldened with too much mercy.

When the law hath wounded, the Gospell must cure, and in the temper of both, must be our ingredience, oyle and vinegar must be powred alike into the wounded

ded man, least vinegar without oyle might too much corrode, or oyle without vinegar might make too supple : it may be the keene knife of incision hath lanced too deepe in your religious hearts, and that the day of doome like a dampe hath put out all the delights of pleasure, it may be the feare of fire, and combustion of this bad world, hath made you doubtfull of a better : it stands vs vpon therefore to helpe the maladie with a more gentle pulresse, to beate backe the dampe with a more glorious light, & to quench the feare of fire with the Ocean of a greater mercy.

And that is by Christ, whose painefull passion, as it hath cancelled all our sinnes, in his first comming. so the glorie of his resurrection shall giue vs life, when
he

he shall appeare the second time *without sinne unto saluation*. In a word, Christ his owne & alone sacrifice, hath taken away our sinne, death and doome, and to all that looke for him he shall appeare againe, tread vpon all, and lead captiuitie captiue.

It is said of Christ in respect of his person, that he is fairer then the tonnes of men: and it may be likewise said of his offices, that in all excellencie, they are aboue the dignities of men, a Prophet more powerfull, then euer *Moses* was, a *Priest* more pleasing then euer *Aaron* was, and a *King* more puissant then euer *Melchisedec* was, for these are gone, but of his kingdome, prophecie, and priesthood, there is no end.

So vrged by the holy Ghost, in the whole course of this Epistle

pistle against the Iewish nation, who whilest he liued, maligned his person, and since his death hath persecuted his cause. Giue me leaue thē my deare brethren, to dissuade you from such impie- tie, and as an abetter of the cause of Christ, yet further to build you on, that being rauished with the beaurie of his brightnes, you may be enamored with the loue of his person, and so euer liue to loue him, who hath loued you, and gi- uen himselfe a sacrifice for the sinnes of all the world, and in whom now all things are be- come anew, new heauen, new earth, new Prince, new Priest, new Altar, new sacrifice, new testament, new tabernacle, old things are passed away, *Aaron* is buried with his sinagogue, Law and all, in the bowels of Christ,

H

Michael

Dan. 12.

1.

Michael our great Prince, standeth for the children of his people, & *Melchisedec* our high Priest is priest to bleed, & plead for the children, ô Lord, which thou hast giuen him.

Now of this holy offering and sole sacrifice of Christ, for the saluatiõ of our soules, once done by him, but often pleaded by vs, as the last issue of al our pleadings against sinne, hell, death, doome, and diuell, I am to speake if God will, and as the text shall guide me in that truth. Wherein first I doe obserue *sufficiencie*, to make the sacrifice more soueraigne, in that Christ by once suffering, tooke away the sinnes of many. The worlds perfection, grewe from one daies worke to fixe, and then came the Sabbath of rest, wherein the Lord sawe with solace,

lace, the perfection of all his creatures. But in the blessed worke of our redemption, all was done at once, not many sufferings, many deaths, or many sacrifices, like *Aerans* were required, for our repaire, but one was sufficient to satisfie his father, & saue his Saints: and therefore I may well say, as it is in my text, *So Christ once suffered* and it was sufficient.

All things in Christ are absolute and vniuersall, from whose sufficiencie to satisfie and saue, who detracteth any thing, is subject to a rufull raze: who addeth any thing as of his owne, is in danger of a curse, with an execration.

I say, he is all sufficiēt in name, nature, and office, his name is *Iesus*, and that sufficient to saue: his nature is *Emanuel*, God with vs,

God in vs, and God for vs, all sufficient in himselfe, all sufficient for vs, we need none other. And for his offices wherein is he deficient, as a *Prophet* he instructeth our soules, as a *King*, he conquers our enemies : and as a *Priest*, he pleaseth our God, and none but he, of whom the Father said, *This is my welbeloued sonne, in whom I am well pleased, heare him.*

Ioh. 4. 5.

The Saint at *Sychar*, run to the citie, and said; *Come see a man that hath told me all that euer I did,* is not he that Christ ? so may I say, come see a man that hath vndone all the euil that euer we did, and is not he a Sauour ? by our first fall we lost our place, we displeased our God, & wee brought vpon vs and ours, a curse with corruption, but he hath recovered our losses, repaired our ruins, pleased

pleased our God, and conferred
vpon vs and our children a blef-
sing with eternitie.

If any man say I haue done it
for him, let him be the vnitie, and
if any dare say, I haue done it
with him, let him be of the trini-
tie: if not, be silent ô heauens, and
thou earth say nothing: ô men be
ye mute, Angels hush, and ye fic-
rie Cherubines couer your faces,
ere ye presume to flie before him.
Its not one of you in particular,
nor all in generall, that are suffici-
ent to purge our sinnes, plead our
cause, or purchase our place.

The Prophetesse hath concei- *Esay. 8. 3.*
ued and borne a sonne, *Maher-*
shalhash-ban is his name: that is,
make speed to the spoile, hast to
the prey. Its he that hath taken a-
way the riches of *Damascus*, and
the spoile of *Samaria*, before the

king of *Ashur*. It is he that hath led captiuitie captiue, & giuen gifts, euen remission of all our sinnes, and euerlasting life, to the which God bring vs. It is the Lord all-sufficient, who alone of all the world, & none other, hath fulfilled the lawe, satisfied for sinne, broken the sting of death, and conquered hell: it is he that hath subdued all by the might of his power, and redeemed all in the depth of his mercies, the serpent stung vs, and none could kill the venome, or expel the poyson, but the blood of the Physition: no pultesse, no playster, no cunning, no craft, no art of the Apothecarie, no Fullers sope, could worke or wash out the staines of sinne, but the alone blood of our Saviour: no gold, no siluer, no merit of Saint, or might of Angell, could
beg,

beg, or buye out our bondage,
but it must be the deare death of
the Redeemer.

Our aduersaries haue endan-
gered themselves in ramming vp
the perfect, pleasing, and perpetu-
all sacrifice of Christ his death,
once offered for all, by their day-
ly sacrificing in their masse, as
if his alone suffering once for
all vpon the crosse, were not suffi-
cient without iteration, which
were an argument of it imperfec-
tion. Againe, haue they not im-
peached the honour of their
Christ, as insufficiēt to saue, when
they make his mercy not suffici-
ent without their merit, his grace
not sufficiēt without their works,
his free pardon not sufficient,
without their deare indulgence?
his true and tried word not suffi-
cient, without their tyring tradi-

tions, his sacraments not sufficient without their additions of oile, creame, and spittle, in the one, and of Pix, print, and sacrificing in the other: his Sabbaoths not sufficient, without their farre fetched festiualls and ferialls, his heauen not sufficient without their hellish purgatorie, his mediation not sufficient without their intercession of Saints, & Angels. Nay more then all that went before, and I yearne to speake it, his blood not sufficient, without the blood of *Hales*, and *Becket*, according to that, *Tu per Thoma sanguinem quem parte impendit, fac nos christe scandere quo Thomas ascendit.* Thou by the blood of *Thomas*, which for thee he did spend: make vs ô Christ thither to clime where *Thomas* did ascend.

But good Lord, how long wilt thou

In a Primer
of Salisbu-
rie vse prin-
ted at Paris.
1532.

thou endure such indignitie against thy Christ? how long shall they thus and thus spit in his face, nip his cheekes, beate his body, curse his soule, & trample vnder foote the blood of his couenant? Surely, surely, this people haue committed two sinnes, they haue forsaken thee, the fountaine of liuing water, and digged vnto themselues cisternes, euen broken cisternes, which will hold no water.

Sampson in his daliance with *Dalilah*, lost but the haire of his head, they in their spirituall dalyance (as they tearme it) haue cut off, not onely haire, but head and all. There was no smith found in all the land of *Israel*, for the *Philistines* said, lest the *Hebrewes* make them swords, or speares. So our aduersaries, whilest they robbe

1. *Sam.* 3. vs of our Christ, haue taken from
 19. vs all meanes of munition, and
 leaue vs no toole to worke with,
 but of their owne sharpning.

They deale with vs, as *Ieroboam*
 the sonne of *Nebot* did, which
 caused *Israel* to sinne, and said it
 is too farre to goe to *Ierusalem*, it
 is sufficient to stay here at *Dan*,
 and *Bethel*, there is a calfe at *Dan*,
 and a calfe at *Bethel*, with an holy
 day to the Lord, a cake at *Dan*, &
 a cake at *Bethel* with an holy day
 to the Lord : But good Lord
 how long shall they waine vs frō
 the pretious blood of our Christ
 as insufficient, and fill vs with the
 winde of their vaine imaginati-
 ons? how long shall they dimme
 the gold of thy sanctuarie, and
 robbe thee of thine honour?

They haue left vnto thee, the
 wretched crowne of thornes, &
 taken to themselues the diademe
 of

of worldly honour: they haue put into thy hands an hollow reed, and taken to themselves, the Imperiall scepter: they haue left thee poorly ryding vpon an asse, and painfully hanging vpon the tree, whilst themselves in their papall pride, do iustifie their *Persian* pompe, ride vpon their tamed and trapped steeds, and hang vpon the shoulders of men.

And yet as if all this were not sufficiēt to set vp themselves, and to pull thee downe as insufficiēt, they haue dimmed the glorious light of thy word, derved thy prophecy, with *Romish* iustitiōs, *Decretals* apostaticall, lying *Oracles*, *Illusions*, & flattering *Diuinations*, but good Lord how long?

Finally, for the honour of thy Priest-hood, how haue they extenuated the vertue therof, as not sufficient, either to sacrifice, or to
be

be sacrificed once for all, with out
 their iteration of a daily masse, in
 their missall, with an vsurped au-
 thoritie of *Melchisecks* order,
 which is so proper to Christ, as it
 cannot passe from one to ano-
 ther, the words in the originall
Heb. 7. 24. will so beare it: *This man because
 he endureth ever, hath a Priest-hood
 which cannot passe from one to an
 other.*

I doe secondly obserue in this
 once offering of Christ to make
 it the more soueraigne, *uniuersa-*
litie, where it is said to take away
 the sinnes of many: and in ano-
 ther place, the blood of Christ
 doth cleanse vs frō all our sinnes:
 and againe, he is the propitiation
 for our sins, & not for ours only,
 but for the sins of al the world: to
 teach vs, y^e al the promises of God
 run vpon an vniuersall grace of
 fered

ferred to all, though receiued of fewe, according to that, *Omnia in christo sunt noua, categorica, & catholica.* All things in Christ are new, absolute, & vniuersall, promises in the scriptures run vpon an vniuersall grace offered; As, *Come vnto me all, &c.* He gaue his onely begotten sonne, that all that beleeued in him, &c. Yet euer with limitation of cōming, beleeuing, and looking for him, that should appeare the second time.

And here a little examine the words, and see the effectuall working of Christ his death, in this his sole sacrifice, which is, as you here see, to take away the sinnes of many.

He tooke to himselfe no kingdoms, crownes, or dignities of this world, but crosse, curse, and crueltie, to heale our maladie. A
different

different death, of his & ours, for our death is the reward of sinne: his death is the ruine of sinne: our death doth credit it, his death doth cure it: he died that did no sinne, to take away the finnes of many: we die, who neuer did wel to take away the righteousness of one: ô loueraigne death, & sweet sacrifice, that tooke away, not the sins of one among all, or of some few among many, but it tooke away the sins of all, who sought into his death for life, & searched into his wounds as *Thomas* did.

No age, no condition of person, no sexe, but either of all sorts some, or many among all, haue benefited so much as the saluation of their soules commeth vnto, by the death of their deliuerer: yea I may safely say with the blessed Apostle, that through peace
made

made by that blood, of that his
crosse, it pleased God to re- *Colloſſ. 1.*
concile to himſelfe, through *20.*
him, all things which are both in
earth, and which are in heauen, a
ſacrifice ſo ſoueraigne, as you
may there ſee, that not onely the
Saints haue longed for it, but the
very Angels haue deſired to be-
hold it, being the cōfirmation of
their high & angelicall ſtate, ther-
by ſo eſtabliſhed, as now they
ſhall neuer fall againe.

Laſtly, ſoueraigne in the gene-
rall, that it left no ſtaine behind,
but tooke away the ſinnes of ma-
ny: and (as I may ſay) quit vs of
all tranſgreſſion. And if any man
aſke how I anſwere by curing,
couering, not imputing, and
forgetting: as and if he ſhould
ſay, that ſinne which I cannot
cure, I will couer: that which
I can neither cure nor couer,
I

Esay. 63. I will not impute, that which I can, neither cure, couer, nor but impute, I will forget, and this is the free forgiuenes of sinne, and pardon of our offēces done without meede or merit of any, but of him who spake in righteoulnes, and is mightie to saue.

I doe further obserue to make this sacrifice more soueraigne, a facilitie in vs, to apprehend so great a benefit onely applied by faith, in looking, & longing after Christ, his glorious appearing. For so it is here said vnto thē that looke for him, he shall appeare the second time without sinne vnto saluation.

2. Kings. 5, 10. &c. When *Naaman* the *Syrian*, should be healed of his leprosie, *Elisha* sent a messenger vnto him saying, goe and wash thee in *Jordan* seauen times, and thou shalt be
be

be cleansed , but *Naaman* was wroth , and went away , saying : Are not *Abanah* and *Phatpat* , rivers of *Damascus* , better then all the waters of *Israel* ? But his Seruants came and saide , Father , if the Prophet had cōmanded thee a great thing , wouldest thou not haue done it ? How much rather then , when he saide to thee , *Wash and be cleane* . The Leprosie of *Naaman* cleaueth vnto vs , sinne hath seazed vppon all flesh , and ther's no washing can clēse it , but the bloud of our Christ , which to apprehend by faith , looking , and longing after it , is the meane of our clensing , be it farre from anie to value those Springs , with the waters of *Damascus* : Nor is it any great thing (as it is in my text) to looke , and be saued , to wash and be cleansed , all done by faith ,
I which

which apprehends Christ Iesus, with all the benefites of his passion, which is remission of sinnes, and euerlasting life, to the which, God bring vs.

So then I say, for the surer seale and certainty of this our cleansing by Christ his blood, our soules are filled with the sweetnes thereof, & all is thus conueied vnto vs.

1. Verbo, quo offertur. 2. Fide, qua recipitur. 3. Spiritu, quo applicatur. 4. Sacramento, quo consignatur.

The word of God, it offers this grace: the hand of Faith, it receiues this grace: the Spirit of Truth, it applyes this grace: and the holie Sacrament, confirms this grace: and thus are we assured of our daily cleansing, and the blood of Christ is yet sprinkling, and fresh bleeding, to all the regenerate.

Yet

Yet as you see with this caution, that we look & long for his second cōming, otherwise it is but a defeizāce of all the good that he hath purchased, for though grace preuēting, grace assisting, & grace perfecting be al his, & none ours; yet we must by Faith apprehend that grace, ere euer wee can be crowned with glory: for true it is,

Qui fecit te, non saluabit te, sine te,

he that made thee, without thee, wil neuer saue thee without thee: aske, and haue, seeke, and ye shall finde, knocke, and it shall be opened, looke for him, and hee will appear vnto your saluation. I looked (saith Iohn) and loe a Lambe

stood vpon mount Syon: he saw no

Rev. 14. 1.

Lambe till hee looked, and he lifted vp his eyes, before hee sawe the mountaine of his holinesse:

I lifte mine eyes, (saith *Dauid*) *Psal. 121.*

Hof. 12.
4.

vnto the hills, and my helpe came from the Lord: his eyes were aboue, ere he gained any help below. And it is saide of *Iacob*, that hee wept and prayed, and found God at *Bethel*, he found him not, till he sought him in prayers and teares.

And heere I would obserue a difference betwixt the godly and the wicked of this world, in their different lookes, much looking in this world, little longing after another: one looks vpon his honour, wealth and witte: another, vpon his wife, children, and seruants: one lookes vpon his pleasure: another vpon his profites: but who looketh towardes him that shall appeare the second time, without sinne vnto Saluation? one seeth his sin, & is fencelesse: another seeth his death, & is desperate:

perate : both loathe the daye of Christ his cōming, they neither looke nor long after the redemption of their bodies, the reason is, they haue no Faith. For as it is true, how can they call on him, of whom they haue not heard? so is it as true, how can they Locke or long for him, on whome they haue not believed? *Abraham* was glad to see my day (saith Christ) hee looked and longed for him: so did *Symeon*, *Elizabeth*, *Anna*, and *Zacharie*: they looked after the consolation of *Israel*, they longed after grace, that they might come to glorie. So haue the Elect of God euer done, they haue longed after the redemption of their bodies, and they desired to see the Sonne of God comming in the cloudes, whereas the wicked stand in dread of that gloo-

118 *The dreadfull day.*

mie day, and looke for the mountaines to fall vpon them.

Esay. 30.

18.

O well, said the Prophet ; *The Lord is the God of iudgement, blessed are all they that waite for him.* And Paul, after hee had wept over the damned crue of his dayes, when he came to mention the memory of Gods Saintes on earth, he said with solace, to his saued soule, *But our consolation is in heauen, whence also wee looke for the Sauour, even the Lord Iesus Christ, &c.*

Phil. 3. 20.

2. Pet. 3.

12.

Peter is much more speedie in the expectāce of Christ his second comming: who after he had told to the terror of the wicked, that there was *Dies, & Deus ultionis*, a God, and a day of reuenge, in which, the heauens should passe away with a noyse, and the Elements should melte with heate, and the Earth, with the workes that

that are therein, should be burned vp : seeing (saith hee) that all these things must be dissolued, what manner persons ought wee to be in holie conuersation and godlinesse ; looking for, and hastning vnto the comming of that day of God , by the which, the heauens being on fire, shall be dissolued , and the Elements shall melt with heate, but we looke for newe heauens, and a new earth, according to his promise, wherein dwelleth righteousness, &c.

To incourage the Saints at *Corinth*, that they are not destitute of anie gifts , hee tells them they are wanting of none, in that they are euer wayting for y^e appearing of our Lord Iesus Christ. If then he that wayteth, is destitute of no good gift, surely, hee that neuer loketh therafter, is destitute of all.

1. Cor. I.

7.

I 4

Lastly,

2. *Titus*
13.

Lastlie, after that *Paule* had told *Titus*, that the grace of God that bringeth saluation to all men had appeared, and taught, that wee should denie vngodlinesse, and worldly lusts, that we should liue soberlie and righteouslie, and godlily in this present world, at last shatter vpall, with the looking for of that blessed hope, and appearing of that glorie, of that mightie God, and Sauour Iesus Christ.

And so for vse of this doctrine, and to close with your religious cares and hearts, which heare me this day: Surely, surely, I am perswaded, ther was neuer age, lesse mindful of the comming of their Christ to iudgement, or lesse desirous of the day of his appearāce in glorie, *Cupio dissolui*, is far from this dissolute age: and who with
the

the liuely & louely Hart, breathes after the wells of those sweet waters? I meane the fresh springs of glory. For who wayteth, who looketh, who hasteth vnto the comming of that day of God?

Gen. 24-63.

Isaac toward the euening went out to pray in the fielde, he list vp his eyes and looked, and behold, the Cammels came: hee gained *Rebecca*, by praying for the accomplishment of that he looked and longed after: the mariage of the Lambe is come, and his wife hath made her selfe readie, readie with Lampe and Oyle, to meete him in the cloudes, and to be caught vp to meete the Lord in the aire, and so euer be with him. Bretheren, comfort your selues one another, with these words.

1. Thess. 4. 17.

I do further obserue the benefit we receiue by the sole sacrifice of

of Christ, which is saluation to
 such that looke for him, with no
 sin in himself: for so saith the text,
he shall come without sinne, without
 sin in himself, that is, without the
 iudgement of our sinnes, which
 gaue hold vpon him, in the daies of
 his life, & at the hour of his death.

2 Without sinne, in his Saintes,
 sufficientlie purged with that his
 blood, pleading their cause, and
 purchasing their place.

3 And yet behold a greater mi-
 steric, I may say without sinne, in
 the damned, when all their sinnes
 shall be turned to shame, and all
 their wickednes into iudgement,
 the act of sinning, in some sort
 shall cease, but the act of burning
 shal neuer cease: the damned shal
 die, for all they haue done, and be
 neuer doing, but euer dying, as
Patients in the paine they pur-
 chased.

chased by their finnes, at so deare a price, paine, and passion shall cease the sinne, but increase the iudgement; lust and lucre shall then languish, but the worme shall neuer die.

So now, for vse of all that hath bene said, it may easilie be gathered, that Christ hath a double comming, one in grace, and thats his first cōming; another in glorie, & thats his second comming.

In his first comming, he appeared in all humility: in the second, hee shall appeare in all Maiestie.

In the first, he came in the forme of a Seruant to all; in the second, he shall appeare as a commander of all. In the first, hee came to be iudged of the world: in the second, hee shall come to iudge the world. In his first comming, his voyce
was

was not heard, and he fell downe like a showre of Raine, vpon a fleece of Wooll, but his second comming shall be with a shoure, for the dead shall heare his voice, and the graues shall be opened: at his first comming, his Diuinitie was silent, and his humanitie did speake: but at his second comming, his humanitie shall be silent, & his Diuinitie shall speake. When he first came, none would belieue his report, but when hee shall come againe, euery eye shall see him, and euerie tongue shall say, This is hee, whome I haue pierced. In a word, when he first came, hee came to suffer hunger, colde, sinne, shame, lawe, diuell, and death, but when hee cometh againe, hee shall tread vpon all these, with a glorious triumph: hee shall leade captiuitie captiue, and

giue giftes vnto men, saluation to his Elect, Iudgement to the reprobate, and glory to his Father.

All this, must his Elect see, as *Peter* sawe it, when hee saide, Of the which saluation the Prophets haue enquired and searched, which Prophecied of the grace that should come to vs: searching when, or at what time the spirit, which testified before of Christ, which was in them, shuld declare the sufferings that should come vnto Christ, and the glorie that should followe, see then, and behold your King, not crowned with thorns and reproach, ready to be iudged for all: but looke vpon him with his crowne of exceeding glorie at hand, to iudge all.

Againe, I doe obserue out of the text, that as Christ had a double

ble cōming, one in grace, & an other in glorie: so hath he performed a double sacrifice, & satisfactiō to *God*, for the sins of our souls

Vpon his first comming, which was the day of grace to vs, but of milerie to him, he pleaded *Obedienter*, in such obedience as appertained, perfecting in our flesh, the full accomplishment of the lawe of God, as well by internall, as externall obedience.

Againe, hee pleaded for vs, *passibiliter*, passiuely; whilest hee suffered and endured for vs, both the torture of crosse & consciēce, bearing vpon his blessed bodie, and sauing soule, all the punishments of all our sinnes, his obedient & passiue intercession, made for vs by him, who made all, in respect of the oblation, enlarged it self to ail, in that it was offered for all,

all, as also, in respect of sufficiency, it might serue for all, being sufficient for all the world, *Si modo crederet*, if it could helieve; Howbeit, *Virtualiter, siue energeticos*: that is, in vertue, power, & efficacie, it reacheth onely the faithfull believers. For so long as wee liue in the kingdome of grace, & so long as the nūber of the saued is vnaccomplished, so long the vertue of Christ his death worketh, & is effectually, applied by faith, to bring men to *Christ*, frō grace, to glorie.

But vpon his second comming, 2 Christ shall be glorious, not bearing his Cross, shame, and smart of sin, but he shall come raigning, ruling, triumphing, and exalted aboue the height of all sublimitie. Then will he pleade for vs, *Collocatiue*, & *frnitue*, hee will gather vs from all Nations vnder heauen,

heauen, hee will place vs in the reall possession of his celestiaall inheritance, and hee will giue vs to enioy full fruition of perfect blessednes.

And as if hee should say: Father, here am I, with the children whom thou hast giuen me, I gaue my soule a sacrifice for their sins, let it be thy pleasure to giue them a kingdome; For what is it, that I haue gathered them out of a bad world, if I may not place them in a better? What is it to place the in a better, if they may not enioy all the delights therof? O Father, I tooke their sinne for a time, let mee now betake them to thee for euer.

Lastly, it may be here doubted and demaunded, what the spirit meaneth by this, that Christ shall come the second time, without sinne

STRAIT GATE To HEAVEN.

A

Sermon preached before the
poore distressed Prisoners in the
Kings Bench common Gaole,
to their heavenly
comfort.

By WILLIAM KING Preacher
of the WORD of GOD.

Rom. 8. 18.

The afflictions of this present time are not worthy of the glory which shall be shewed unto us.

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